THE

History of Chichester.

THE City of CHICHESTER is situated on an healthy and pleasant plain, in the County of Sussex, distant sixty-one measured miles from London, and eighteen miles from Portsmouth.

At this great distance of time it is very difficult to trace, with a sufficient degree of certainty, when, or by whom, Chichester was first founded. Before the coming of the Romans it is certain that records were unknown in Britain. The learning of the Druids was merely oral and traditional, and the songs of the Bards handed down only by memory from father to son.

About 55 years before the commencement of the christian æra, when Cæsar invaded Britain, he found it inhabited by two kinds of people. Those in the interior parts of the country (whom he supposed to be the Aborigines) differing greatly, both in their manners and customs, from the people who were settled on the sea coast for the conve-

nience of traffic: for it appears plainly from Herodotus, Pliny, Strabo, and others, that the Phœnicians, and afterwards the Carthaginians, many centuries before the birth of our Saviour, traded to this iſland. Long before that period, however, Britain was peopled from the Continent, if we may credit the opinions of all writers on this ſubject; who allow that the firſt inhabitants owed their original to the Celtæ, who dwelt on the oppoſite ſhore; between whom and the Britons there was a great conformity in laws, religion, language, manners, and complexion: neither of them knew the uſe of letters, nor had any hiſtory but oral tradition.

According to Monſieur Pezron's ingenious hiſtory of the antiquities of the Celtæ or Cimbri, that people, who ſettled originally in the Eaſt, multiplied ſo much that they were obliged to ſend off colonies; one of which, under the conduct of Acmon, penetrated into Europe, and ſettled in the weſtern parts thereof.

If this opinion be true (and, to ſay the leaſt of it, it is the moſt rational account we any where meet with) it is probable the deſcendants of the firſt colony who peopled Britain were driven from their poſſeſſions here by emigrants from the Belgæ, who were ſettled in Gaul oppoſite to Britain at the time, and long before Cæſar made war againſt the Gauls.

If we might venture to give our conjecture here on the origin of Chicheſter, we think it not unlikely that the foundation of it was laid, and the walls of it built, by ſome of theſe Belgian colonies, to

MVSEVM BRITAN NICVM

to defend themſelves from the incurſions of the former poſſeſſors, who no doubt endeavoured to regain their ancient poſſeſſions: for when Cæſar invaded this Iſland, he found that the Inhabitants were by no means unacquainted with war; ſo far otherwiſe, indeed, that the account he gives of them is that the maritime tribes or nations were almoſt always in hoſtility with one another. Their diſcipline, it is true, was not regular, but that defect was abundantly ſupplied by their native courage, and love of liberty. And we may venture to affirm, that had the different tribes been united, they would have been ſufficiently capable of defending this iſland againſt any force that the Romans could have ſent againſt them. And even as matters ſtood with them, tho' they were greatly divided among themſelves (according to Cæſar's own account of the matter) we learn from authors of the beſt authority, that even the Romans did not look upon Cæſar's expedition as an abſolute conqueſt of Britain. Tacitus ſays, he did not con-

* Near Reading, a ſmall village in the neighbourhood of Steyning, a great number of human bones have been dug up. The people have a tradition that a great battle was once fought here, without pretending to know by whom, or when. The Romans, we know, very rarely buried their dead; and as theſe bones were undoubtedly depoſited there before the coming of the Saxons, it is moſt probable that a battle was fought there between thoſe Belgians who firſt ſettled here and other invaders: the former to maintain their poſſeſſions, and the latter to expel them. But conſidering the many changes that have happened, it is hardly poſſible that unwritten tradition ſhould have been capable of tranſmitting the knowledge of ſuch an event to us at this diſtant age, with any degree of hiſtorical certainty.

quer Britain, but only ſhewed it to the Romans: and Horace, the Roman courtier in the time of Auguſtus, when Rome was in the zenith of her glory, calls them "*invictos Britannos*" the unconquered Britons: and Lucan ſcruples not to ſay:

Territa queſitis oſtendit terga Britannis,

"he turned tail in a fright to the Britons, againſt "whom he went with ſuch mighty preparations "of war."

If we conſider that when Cæſar attacked Caſſivellaunus, the Britiſh King, and beſieged him in his regal City, he found it fortified with walls and ramparts, tho' an inland ſituation, viz. at or near where now St. Albans ſtands, it is not probable that a town ſo near the ſea coaſt as Chicheſter is, ſhould have been without that defence: and that Chicheſter was then a place of reſort will appear by and by.

Whoever reads Numius and Camden carefully, will find, that the place where Cæſar firſt landed in Britain could be no other than Dover: from thence he ſailed with the tide to the northward, and landed again at Deal: and from thence purſuing the ſame rout, he croſſed the Thames at the place now called the Iſle of Dogs, near Greenwich, and proceeded ſtill northward till he came to, or near, the place now called St. Albans. From the place laſt mentioned he returned to Rome: nor does it appear from hiſtory that he ever ſet foot on what was afterwards called the Kingdom of the South Saxons. Nor was it till the reign of Tiberius, ſeveral years after the birth of our Saviour, that

the

the Romans made any ſettlement in *this* part of Britain. Caligula ſucceeded Tiberius, but reigned only three years and ten months; and was ſucceeded by Claudius, who reigned almoſt fourteen years. Now it appears from one of the oldeſt inſcriptions in England, which was dug up (from under the place where now the Council Houſe in Chicheſter is erected) A. D. 1731, that a temple was built on or near that ſcite in the reign of Claudius, dedicated to Neptune and Minerva; and it is well known to every one verſed in the Roman hiſtory, their manners, and cuſtoms, that they never erected temples, as the antient Druids before them did, in ſolitary places, but in populous Cities; from whence it is pretty evident that the Romans did not lay the foundation of this City; but that it was a place of conſiderable reſort before they ever ſet foot in this part of the iſland. The ſtone, with the inſcription in the old Roman character, is to be ſeen at Goodwood, in the poſſeſſion of his Grace the Duke of Richmond.

Camden ſays, that the Cogidubnus mentioned in the inſcription, was King of the Regni; that is, all Suſſex, part of Surry, and Hampſhire; that he reſided in the City now called Chicheſter, and was called a friend and ally of the Roman people: from whence, however, we may collect, that he held his crown in ſubordination to the court of Rome, and owned obedience to the Emperor. As the inhabitants of this part (the laſt emigrants of the Belgæ) were a trading people, and could not ſupport any traffic by ſea without the protection of, or elſe in oppoſition to, the Romans, we may

well ſuppoſe that this City continued in the hands of that people till their final departure from Britain, A. D. 446.

After this period, the Britons being hard preſſed by the Scots and Picts (who had overrun great part of the iſland) and as they could obtain no aſſiſtance from the Romans, who at that time were equally diſtreſſed by moſt dreadful incurſions of the Huns and other Barbarians; therefore the Britons, in order to put ſome ſtop to the mercileſs incurſions of theſe invaders, pitched upon Vortigern as their leader and commander. This Prince, either by his weakneſs or knavery, betrayed his country into the hands of the Saxons; a ſet of pirates, who, for a century and half, had ſo dreadfully infeſted the coaſt of Britain, that the Roman Emperors, from the reign of Diocleſian, had maintained a conſiderable naval force in the German ocean and the channel, to defend this country from the incurſions of theſe plundering adventurers.

Their name they owed either to their deſcent from the Sace, or to the ſhort ſwords which they uſed, called by them ſacks. They inhabited Jutland, Holſtein, &c. in conjunction with the Jutes and Angles, who, for the moſt part, joined them in their expeditions againſt Britain, and at laſt ſhared with them the conqueſt of this country.

Vortigern finding, or at leaſt alledging, that the ſtrength of the Britons was not ſufficient to oppoſe the incurſions of the Scots and Picts, obtained permiſſion of the nobility to call in two thouſand of theſe Saxons to his aſſiſtance, and to aſſign them the iſle of Thanet for their habitation. They

were

were headed by Hengiſt and Horſa, ſons of Wietgelſus, great grandſon of the famous Woden, who was worſhipped as the God of war by the Saxons, and from whom all the Princes of the Saxon Heptarchy were ſaid to be deſcended. With their aſſiſtance Vortigern obtained a conſiderable victory over the enemy, and recovered all the booty which they had taken; after which the Saxons retired to the place appointed for them; where however they did not continue long before they invited more of their countrymen, who came to them with their wives and families: a convincing proof that they did not intend to leave the fertile plains of Britain. When their numbers were ſo much increaſed as to enable them to avow their deſign, they purpoſely ſought occaſions to bring on a rupture with the Britons: with this view they loudly complained that their pay was not regularly advanced, nor their proviſions furniſhed according to the conditions of their contract. In the mean time Vortigern married Rowenna, a Saxon lady; a very unfavourable circumſtance for the Britons, who were thereby without a leader in whom they could place any confidence to oppoſe the arms of Hengiſt; who now began to commit hoſtilities, in order, as he gave out, to procure that juſtice for the Saxons which the Britons refuſed him by amicable means.

It is foreign to the purpoſe of ſuch a publication as this to enter minutely into this ſubject. Whoever is acquainted with the hiſtory of England knows that the Britons made as good a ſtand in defence of their country as the very unfavourable ſtate of their affairs would admit of; but as the number

number of the Saxons daily increaſed, and were beſides aſſiſted by the Scots and Picts, it is not to be wondered at that they obtained the ſuperiority over the Britons, many of whoſe beſt ſoldiers had, for many years before, been annually draughted and ſent to the Continent, to defend the Roman territories from the incurſions of the Barbarians. The iſſue of the war between the Britons and Saxons was, that the former were driven from their native country, and forced to ſeek an aſylum beyond the Severn, among the mountains of Wales, where their deſcendants dwell to this day.

In the year of our Lord 477 another of theſe Saxon adventurers, Ella, and his three ſons, landed at Weſt Wittering, a ſmall village about ſeven miles S. W. of Chicheſter; and, defeating the Britons who endeavoured to oppoſe him, took poſſeſſion of all the maritime parts of the country; while the natives fled for ſhelter to the foreſt of Anderida, now called the Weald of Suſſex.

Ella thus laid the foundation of the kingdom of the South Saxons. His empire, however, was not eſtabliſhed without much bloodſhed, although he was powerfully aſſiſted by his countrymen who were ſettled in Kent: for the Britons did not part with their poſſeſſions till after an obſtinate oppoſition, in the courſe of which ſeveral battles were fought with various ſucceſs; particularly that of Maer-credes-burn, where they were commanded by Ambroſius, who, tho' he could not obtain the victory, ſeems at leaſt to have left it in diſpute.

Some time after the death of Hengiſt, which happened about the year 480, Ella being reinforced

forced by an influx of his countrymen, undertook the ſiege of Regniſter, (now called Chicheſter) which proved a very tedious and hazardous enterprize; for the Britons exerted all their ſtrength in the preſervation of this important place, which was at once their magazine, their principal emporium, and their center of wealth in this part of the iſland. They harraſſed the beſiegers to ſuch a degree, by throwing miſſiles at a diſtance, attacking them by ſurpriſe and retreating ſuddenly within their walls, that the Saxon General found it impracticable to reduce the city until he had divided his army into two bodies; one of which covered the beſiegers, while the other carried on the attack with redoubled fury. So gallant a defence did the beſieged ſtill make, that the Saxon, exaſperated againſt them, at laſt took the place by aſſault, and ordered all the inhabitants, without diſtinction of ſex or age, to be put to the ſword, and almoſt demoliſhed the city.

Ella reigned twenty-three years, and took upon him the title of King of the South Saxons.

He was ſucceeded by his ſon Ciſſa; a Prince of a pacific diſpoſition, who cultivated the arts of peace more than thoſe of war. He repaired the walls and houſes of the city; and changed the name thereof from the Roman name Regniſter to Ciſſaeſter, from his own name.

Ciſſa, after a long reign of ſeventy four years, died A. D. 577; at what age is uncertain: but ſuppoſing him to have been only ſeven years of age when his father Ella brought him along with him into Britain, he muſt have been one hundred and

ſeven

ſeven years old when he died. It is moſt probable that he was ſtill older; for it is not likely that Ella would have brought a child of that age with him on a warlike expedition.

Ciſſa having no iſſue, Ceaulin, King of Weſſex, or the Weſt Saxons, endeavoured to ſeize the kingdom of the South Saxons; but was vanquiſhed: notwithſtanding which, it appears that his nephew Ceolrick made himſelf maſter of the crown; but in what particular year is uncertain. Not that the South Saxons ſubmitted quietly to the Conqueror; on the contrary they made ſeveral attempts to regain their independance, ſometimes with, but oftener without ſucceſs.

In the year 648 we find Adelwalch, a deſcendant of Ella, upon the throne of Suſſex. This Prince was attacked, vanquiſhed, and taken priſoner, by Wolphur, King of Mercia: but upon his embracing the chriſtian religion, Wolphur ſet him at liberty, and gave him the Iſle of Wight, which he had lately taken from Cenowalch, King of Weſſex.

After the death of Wolphur, Adelwalch recovered his kingdom, and built a monaſtery at Boſham; where Bede ſays five or ſix monks reſided.

The Iſle of Wight, however, did not long continue in the poſſeſſion of the South Saxon Kings: for in the year 686 it was attacked by Ceadwalla, king of Weſſex. Arwalt, brother to Authun, king of the South Saxons, was at that time governor of the iſland; which he endeavoured to maintain; and indeed made a very gallant defence; but being overpowered by numbers, was at laſt obliged

obliged to retire, and leave the miſerable inhabitants to the mercy of the conqueror; who behaved on this occaſion with the moſt ſavage barbarity. Ceadwalla being apprehenſive that the inhabitants would take the firſt opportunity to throw off his yoke, and again own allegiance to the South Saxon king, threatened to extirminate them all under pretence of their being idolaters; and ſoon after he actually executed his cruel maſſacre upon all the inhabitants, except two hundred families, whom, with their lands, &c. he preſented to Wilfred, Biſhop of Selſea, who accepted the donation with a view, ſay the monkiſh hiſtorians, to convert their poor ſouls to chriſtianity; but we may add, with the more intereſted proſpect of converting their poſſeſſions and properties to his own ſecular advantage.

Before this period the South Saxons were pagans; but after the converſion of their king Adelwalch, the chriſtian religion ſoon gained ground among them; ſupported by it's own excellence, and the influence of the king. Perhaps, too, the arrival of Wilfred in this kingdom might contribute a little to the ſame end; but not ſo much, nor yet by the means, that the very improbable, and indeed incredible, legends of the monks pretend.

At this great diſtance of time it is very difficult to draw even the outlines of this turbulent man's character with any degree of certainty. By the monkiſh hiſtorians he is repreſented as a great worker of miracles, and a ſaint; and ſucceeding hiſtorians (many of them at leaſt) have too implicitly

cidly adopted their teſtimony. But even the monks themſelves have left us ſo many anecdotes of him, as, in the judgment of every reaſonable man, muſt cancel every claim to ſainthip. As to his miracles, no man can ſay what unworthy inſtruments the Almighty may employ to accompliſh the wiſe and gracious ends of his Providence: but if we conſider that thro' the whole bible we read no account of any very bad perſon (except Judas Iſcariot) who was ever enabled to work miracles, we may well reject the account of Wilfred's miracles as counterfeit, and monkiſh impoſition.

As Wilfred was the firſt biſhop of Suſſex, a this country was conquered by the Saxons, it n. not be improper to lay before the reader a ſhort epitome of his character; eſpecially as the regard we bear to truth has impelled us to ſtrip it of that fictitious luſtre which the monkiſh and popiſh writers have very undeſervedly laviſhed upon it. It is not ſo much becauſe he endeavoured, and that too ſucceſsfully, to ſubjugate the Engliſh church to the biſhop of Rome, but principally becauſe the account handed down to us by his panegyriſts, when viewed thro' the medium of reaſon, clearly demonſtrates him to have been a very ambitious, haughty, meddling, turbulent man, that prompts us to deſpoil him of that veneration which has for ages been paid to his name.

Sometime about the year 650, Wilfred was promoted to the ſee of York, by Oſwy, king of the Northumbrians, who had been converted to the chriſtian faith by Paulinus, about the year 619. Oſwy was ſucceeded by his ſon Egfrid; a prince

aſſigning the peninſula of Selſea, about eight miles ſouth of Chicheſter, for his reſidence. This was the ſcene of his pretended miracles; for in the kingdom of Northumberland we hear of none of his miraculous works. If we could by any means come at his true hiſtory at Selſea, there is great reaſon to believe we ſhould find ſeveral inſtances of his abject ſpirit and meanneſs, but none of his miracles. Certain it is, he applied to his metropolitan, Theodore archbiſhop of Canterbury; and it is moſt probable that the application was made in the moſt humble and penitent manner, otherwiſe Theodore would hardly have had any connection with a perſon who was virtually excommunicated, and expelled the chriſtian church. However that might be, and whatever were the motives of the archbiſhop, Theodore uſed all his influence, which was not ſmall, with Alfrid, the ſucceſſor of Egfrid, by whom, at the interceſſion of the archbiſhop, he was put in poſſeſſion of the monaſtery at Rippon. Not ſatisfied with this indulgence, he had the preſumption to inſiſt upon being reinſtated to the biſhopric: But this arrogance drew upon him the vengeance of Alfrid, who expelled him once more from the kingdom. Wilfred then retired into Mercia; and it appears that he enjoyed ſome emoluments in the dioceſe of Leiceſter. While he reſided here, Birthwald, archbiſhop of Canterbury, and ſucceſſor of Theodore, ſummoned him to a council at Oneſtresfield; where being convicted of ſeveral miſdemeanors, he was degraded from the ſacerdotal function. From this ſentence he appealed

to Rome; a circumſtance ſo highly reſented by the Engliſh clergy, that Birthwald ordered him to be puniſhed with the ſentence of excommunication.

Tho' now turned of 70 years of age, he made another journey to Rome, where he was again acquitted in full ſynod, and furniſhed with letters of recommendation to the kings of Northumberland and Mercia. It appears that the latter of theſe paid ſome regard to theſe letters, as coming from a biſhop of the chriſtian church; nor is it greatly to be wondered at, ſeeing he ſoon afterwards reſigned his crown to his nephew Kenrid, and commenced monk in the monaſtery of Bradney, of which he was afterwards abbot. As for Alfrid, he peremptorily refuſed to have any thing to do with a perſon who was ſo juſtly excommunicated, and cut off from the chriſtian church. After the death of this prince he endeavoured again to introduce himſelf under the uſurpation of Eadwulf, who rejected his propoſals, and forbad him on peril of his life to enter his kingdom. In revenge of which, Wilfred excited, by every means in his power, the Mercian king and nobility to ſend a powerful reinforcement to Oſred, ſon of Alfrid, the Northumbrian king, to enable him to drive the uſurper from the throne; by whoſe aſſiſtance Oſred at laſt prevailed, put Eadwulf to death, and regained the ſovereignty. As Wilfred had been ſo greatly inſtrumental in the exaltation of Oſred, it is no wonder that he was as great a favourite at the court of that prince, as he had been

been deteſted by the former kings. As the power of the Northumbrians at this time preponderated in the heptarchy, it was a fit ſeaſon for Wilfred to wreak his malice upon his former perſecutors. Among theſe, Birthwald, the metropolitan, was devoted for the firſt victim of his revenge, who, ſeeing the ſtorm which hung over him from the king of Northumberland, was glad to accommodate matters with a man of ſo aſpiring an ambition and ſuch turbulency of ſpirit. The ſentence of excommunication was taken off, and the biſhopric of Hexham conferred upon him, together with the revenues of the abbey at Rippon. Thus the dominion of the Romiſh biſhop was confirmed in the triumph of Wilfred, who ſurvived this accommodation about four years, died in the 76th year of his age, and was buried at Rippon.

The candid reader, we hope, will excuſe this digreſſion the more readily, as it tends to ſhew when, and by what unworthy means the Engliſh church was at firſt brought under the Romiſh authority. We are aware however, that prior attempts had been made to the ſame purpoſe; but they were always unſucceſsful before Wilfred. How juſtly he has been dignified with the title of Saint, we leave any impartial perſon to judge; and of what credit is due to the account of his miracles that we find in ſome of the popiſh hiſtorians in after ages.

Adelwalch was ſlain in a battle with Ceadwalla, a prince of Weſſex, about the year 686. However the Weſt Saxon was diſappointed in his

hope of aſcending the throne of Suſſex, by the valour and prudence of Authun and Berthun, two of his generals, who had juſt returned from an expedition into Kent; and being deſcended from Ella were choſen by the South Saxons as joint kings, in order to defend themſelves from the incroachments and ambitious deſigns of the king of Weſſex. Centwin, king of Weſſex, dying in the mean time, Ceadwalla returned to that kingdom, where he mounted the throne. No ſooner was he eſtabliſhed there than he marched a powerful army againſt Authun and Berthun; and coming to an engagement, Berthun loſt his life in the battle, A. D. 722. Nevertheleſs Authun ſtill poſſeſſed the crown of Suſſex; but whether dependent or independent on the king of Weſſex does not clearly appear; and died in an advanced age, A. D. 729. After him we find one Albert upon the throne: how long he reigned is uncertain, but he was at laſt ſlain by Ina, king of Weſſex, who is ſaid by ſeveral hiſtorians to have united the two kingdoms. But though it is undeniable that the Weſt Saxons were by far the moſt powerful nation, yet it is very certain that one Oſmond reigned in Suſſex ſo late as the year 784: and it is moſt probable that the kingdom of the South Saxons maintained its independence till the reign of Egbert, king of Weſſex, which commenced A. D. 800.

This politic prince, who had fled from the jealouſy of Brithric his predeceſſor, to the court of Charlemagne, king of France, where he reſided twelve years, had no doubt during his abſence

abſence projected the plan which he afterwards accompliſhed, of uniting the different kingdoms of the Anglo-Saxons into one monarchy: and it is reaſonable to ſuppoſe that he begun by annexing the crown of Suſſex to his own. A few years afterwards he was crowned at Wincheſter, king of England.

As Chicheſter had been the reſidence of the South Saxon kings for more than 300 years, we may juſtly ſuppoſe that at this period it was a populous and flouriſhing city: in which condition however there is reaſon to believe it did not continue long; for when William the Norman forced his way to the throne of England, there were not above 100 dwelling houſes within the walls, according to the account in doomſday book, which is very far from being ſatisfactory, becauſe many of the accounts of the commiſſioners from whoſe reports the king's books were filled up, were partial; influenced ſometimes by favour, and ſometimes by the oppoſite motive.

This decreaſe was not occaſioned alone by the removal of the court from hence, but perhaps is to be aſcribed principally to the depredations of the Danes; who from the year 787 to the reign, and even during the reign of the Norman, made many and dreadful incurſions upon England, and eſpecially on the maritime counties.

As there is very little mention made in hiſtory of this part of the country, from the union of the Heptarchy to the Norman conqueſt, we ſhall therefore paſs that period in ſilence, only obſerving, that from Wilfred the firſt biſhop of Selſea,

to

to the conqueſt, there were twenty-two biſhops; Stigandus, the twenty-ſecond, being the laſt of Selſea, and the firſt of Chicheſter: for in or about the year 1082,* the king ordered all cathedral churches to be removed from villages to cities: a decree which in the event proved exceedingly ſalutary to Chicheſter; as the biſhop's court being kept here occaſioned a great reſort hither, and as ſeveral of the biſhops were eminent benefactors both to the church and to the city. By public grant, William gave Chicheſter, and Arundel, and much land adjoining both places, to Hugh de Montgomery, earl of Chicheſter and Arundel.

Camden ſays, the city of Chicheſter paid 15l. per annum to the king, and 10l. to the earl. The pound in thoſe days, if we are not greatly miſtaken, was 22 ounces: ſo that the land-tax (or Danegelt as it was called) of Chicheſter, allowing 5s. to the ounce, amounted to 90l. to the king, and 60l. to the earl; making together 150l. a ſum, which conſidering the different value of money at that period and the preſent time, was equivalent at a moderate computation to 1500l. of modern eſtimation. We are therefore inclined to think that the account in doomſday book is conſiderably leſs than the truth; both becauſe the earl is known to have been a great favourite with William, and likewiſe becauſe the Danegelt was more than Chicheſter could poſſibly have raiſed if it had conſiſted of

* Le Neve's Faſti, p. 55.

no

no more than 100 houſes. It is well known indeed that the feudal ſyſtem, which the Saxons introduced into England, in the deſpotic and nefarious reign of the Norman degenerated into the moſt abject and deplorable ſtate of ſlavery; ſo that the king in reality was ſole diſpoſer of all the property in the kingdom: but ſtill we think it incredible that a place ſo thinly inhabited could have furniſhed ſo large a ſum by any means whatever, eſpecially if we conſider that at that time trade in this part of the kingdom was at a very low ebb indeed.

The earl gave the whole ſouth-weſt quarter of the city to the biſhop, whereon to build a church,* a palace for himſelf and ſucceſſors, and houſes for his clergy. At the ſame time he built a caſtle for his own occaſional reſidence, near the north gate, on the ſpot now called the Friary, (becauſe it was afterwards converted into a convent of Franciſcans) where now ſtand the Guildhall, and a dwelling houſe belonging to the eſtate of the late Sir Booth Williams.

The biſhop immediately ſet about making the neceſſary preparations for building; but as almoſt all the money in the country was drained out of it by the rapacity of the king, theſe preparations of courſe proceeded very ſlowly, and he died before he could even lay the foundation. The ſame unhappy cauſe continuing to operate

* This ſame was the ſcite of the manſion of the Roman governors, during their continuance in theſe parts, and after them of the kings of South Saxony.

during

during the life of the Norman and his ſon Rufus, it does not appear that Godfrey, the ſecond biſhop, left matters in much greater forwardneſs than he found them. He died about the year 1077 or 1078, and the ſee was kept vacant for three or four years for the king's emolument.*

In the year 1091, Ralph was promoted to the biſhopric; but found himſelf unable to proceed with the work which he had much at heart. But Rufus being killed, A. D. 1099, in the New Foreſt, by an accidental arrow, was ſucceeded in the throne of England by his brother Henry the firſt, under whoſe auſpices the good prelate was enabled to begin and compleat the edifice which had ſo long been in agitation. The cathedral was finiſhed in the year 1108; but being built principally of wood, it was burnt to the ground on the 9th of May, 1114.

In the year following the biſhop began to rebuild, and finiſhed the church a ſecond time before his death, which happened the 14th of December, 1123, having been biſhop of this diocese 32 years.

A year or two before this good prelate's death, the rights and independency of the Engliſh clergy having been invaded afreſh by the pope, Ralph employed all his power and influence in the kingdom to oppoſe the papal encroachments; but without effect: for cardinal de Crema, the pope's legate a latere, being ſent into England, aſſembled a general council, in which he took upon himſelf to preſide: In this council he

* Le Neve's Faſti, p. 56.

publiſhed,

long other laws, a very ſevere canon
arriage of the prieſts, againſt which
d with much vehemence; aſſerting
as a moſt atrocious crime for a man to
rate the Body of Chriſt, after leaving the
of an harlot; an epithet which he beſtowed
n the wives of the clergy. His own conduct
y ill agreed with this declaration; for the very
xt night after having conſecrated the Euchariſt,
e himſelf was caught in bed with a common
roſtitute, and was ſo confounded at the detec-
ion that he made off next morning in great pri-
acy; and the council broke up abruptly on the
hird day of the ſeſſion.

The ſeventh biſhop of Chicheſter was Seffrid,
he ſecond of that name, conſecrated the 17th
f October, 1180, about which time almoſt the
whole city was burnt, together with the church
nd houſes of the clergy.

The church, as it now ſtands, this worthy pre-
ate rebuilt, together with the palace, the cloiſ-
ers, and the commons houſes; and finiſhed the
whole within the ſpace of 14 years. On the 13th
f September, 1199, he conſecrated the church
with great ſplendor aud magnificence, being
ſiſted by ſix other biſhops. He gave the par-
onage of Seaford, and other valuable beneſac-
ions, to the church. After having filled this ſee
bout 19 years, and been a great example of
eneroſity and piety, he died the 17th of March,
204. His figure cut in marble, and in tolerable
reſervation, is in a nitch near the eaſtern door of
the

the church of St. Peter the Gr
cathedral.

The tenth biſhop of Chicheſte
Nevile, (Lord Chancellor of Engl
crated the 21ſt of April, 1223. He w
benefactor to this church. He gave hi
palace, where Lincoln's Inn now ſtands,
ſucceſſors, the biſhops of Chicheſter, for
where ſome of them lived when they repaire
London: he alſo gave to them the eſtate cal
Chicheſter Rents, in Chancery Lane, being t
only part now remaining of that great benefa
tion. He obtained for this ſee ſome charte
from king Henry the third, and alſo a grant of t
Broyles with their appurtenances, near this city
and a place called the Biſhop's garden, now
burying ground, without Eaſtgate. He gave Gre
ling Well and other lands to the dean and cha
ter of this cathedral. He gave a large ſum
money towards repairing this church; and ſev
ral quarters of wheat yearly to the poor for ev
which is now baked into bread, and diſtribut
among them at ſeveral times of the year. H
built the chancel of the church of Amberly fro
the ground, and alſo a chapel dedicated to S
Michael, without Eaſtgate. He ſat here abo
21 years; and after a life ſpent in the ſervice
God, the church and ſtate, died at London, a
was buried in this cathedral.

The eleventh biſhop of Chicheſter was Richa
de la Wich, commonly called Saint Richa
being canonized by the Romiſh church, and h
anniverſary kept the 3d day of April. He w
conſecrat

conſecrated in 1245, and dying the 2d or 3d of April 1253, aged 56, was buried in this cathedral. Under his picture among the biſhops, in the church, there is a pretty long account of miracles, ſaid to be wrought by him, relating among other things, how at Tarring he fed a great multitude of people with a few loaves, and that after they had all eaten and were ſatisfied there was as much bread as at firſt: that he repeated the ſame miracle at Cackham, a village about 7 miles from Chicheſter. We are ſorry that we cannot give the reader the real hiſtory of this pretended ſaint from authentic records: we apprehend him to have been originally one of the Dominican friars, or preaching brothers; a ſect of hypocritical fanatics who ſprung up about this time out of the dung and corruption of the church of Rome; that he diſtinguiſhed himſelf by his vehemence againſt the Albigenſes, a ſect of heretics, as they were then called; but whoſe tenets differed but little from the Proteſtants of the preſent age: that by theſe means he ingratiated himſelf with the pope, who contrary to the regulations of the lateran, appointed him among the ſecular clergy, and honoured him with the mitre of Chicheſter: that in this ſtation he continued to exert himſelf in defence of his worthy patroneſs, the Romiſh church, by the ſame arts of hypocriſy and fraud, whereby he impoſed upon the ignorance and credulity of mankind before his exaltation.

Be this as it will, we know aſſuredly that this was an age of groſs deluſion, conſummate ignorance,

rance, and gloomy ſuperſtition; and in a word, the very midnight of papal darkneſs: a fit ſeaſon for pretended ſaints to exhibit lying wonders! We are truly ſorry that a man of biſhop Shurborne's great diſcernment ſhould have given the authority of his name to ſo palpable a fallacy; nor indeed can we account for the ſame any otherwiſe than by ſuppoſing that when that account was written and received his ſanction, age had weakened the powers of his underſtanding, which we verily believe was the caſe; for he died a few years after at the advanced age of 96.

John de Langton, was archdeacon of Canterbury, treaſurer of Wells, canon of York and Lincoln, prebendary of this church, beſides other preferments. In the year 1293, in the reign of king Edward I. he was made Lord Chancellor of England, and continued in that high office nine years. In the ſame reign, A. D. 1304, he was conſecrated biſhop of this dioceſe, and being a perſon of extraordinary prudence, he was in the year 1310 appointed to be one of thoſe great men called Ordainers, whoſe buſineſs was to be near the perſon of the king (Edw. II.) and adviſe him concerning the better government of his kingdom and indeed of himſelf, who was moſt fatally miſled by his favourite, Piers Gaveſton: and ſometime afterwards, in the miſerable diſtractions of that prince's reign, by his wiſdom and prudence, he endeavoured with ſome ſucceſs to promote the peace of the kingdom. This biſhop was not more remarkable for his prudence than for his generoſity. He gave 100l. to the Univerſity of Oxford,

Oxford, depoſited in a cheſt with this intent, that any poor graduate might, on moderate ſecurity borrow out of it a ſmall ſum for a ſhort time; and it is called to this day biſhop Langton's cheſt. He laid out 310l. in building the great window in this cathedral, and the Biſhop's Chapter houſe, and 100l. towards repairing the church. He left likewiſe to the church an eſtate in the pariſh of Selſea, called Medmery, with a large ſtock of cattle on it. He died the 19th of July, 1337, having filled the epiſcopal chair of this dioceſe about 33 years: a longer period than any biſhop who hath hitherto ſucceeded him.

Robert Stratford, biſhop of Chicheſter, was born at Stratford upon Avon, in Warwickſhire. He was a prelate of great reſolution and courage, and had the honour and execution of the higheſt offices in the ſtate. In the year 1338 he was made Lord Chancellor, and keeper of the great ſeal. He was conſecrated biſhop of Chicheſter the 11th of November in the ſame year. Two years after which, viz. A. D. 1340, he was with king Edward III. in his camp before Tournay: but falling deeply under the king's diſpleaſure he was ſent to the Tower, from whence however he was ſoon diſcharged, but with the loſs of his office as chancellor. He afterwards procured from the ſame king a charter of great privileges for this church, and a confirmation of all former ones. In 1348, when king Edward removed the ſtaple of wool out of Flanders, and ſettled it with rights and great privileges in ſeven cities of England, he procured the city of Chicheſter to be

one of them; by which it received great advantages. He ſat here about 24 years, and died at Aldingbourn the 8th day of April 1362.

John Arundel, M. D. was chaplain and firſt phyſician to king Henry VI. with whom he was always in great favour. He was conſecrated biſhop of Chicheſter in the month of June, 1460. In 1471 he gave an eſtate to this church, which in ſome old writings is called Benfield's Sands, for the ſupport of the chantry which he founded in this cathedral. He ſat here about 19 years, and dying in the year 1478, was buried in this church.

Dr. Edward Story was conſecrated biſhop of Carliſle, the 14th of October 1468, and was tranſlated from that ſee to Chicheſter in June 1478. He built the croſs in the market-place, which then for beauty and magnificence equalled if not ſurpaſſed any in the kingdom: and that the city might not be at any charge with it, he left an eſtate at Amberley, worth full 25 l. per annum, to keep it in conſtant repair; which a few years afterwards the mayor and corporation ſold in order to purchaſe another of the ſame value nearer home. He founded alſo the grammar ſchool in this city, A. D. 1497. He died in January 1502, in the 80th year of his age, and was buried behind the high altar, in a plain tomb, on the north ſide.

Robert Shurbone, the 4th of that name, was tranſlated from the ſee of St. David's to that of Chicheſter about the year 1508. The former and better years of his life were employed in the ſervice

dictates of human nature. Not content herewith, they even improved upon this infernal ſyſtem; and were ſo infatuated as to imagine that the greater the dignity and virtue of the victim, ſo much the more propitious would the Diety be. Thus a valuable huſband, a beloved wife, or a promiſing child were pitched upon, in caſes of great danger, rather than any other of leſs value. Hardened at length by theſe practices, they inſenſibly grew deaf to the voice of humanity, and carried their execrable cruelty to ſuch an enormous pitch, that they formed idols of ſo monſtrous a ſize, as to contain whole crowds of perſons, who were burned at once, to expiate the anger of their gods. What ideas of the God of mercy, who delights in the happineſs of all his creatures! But hiſtory as well as experience, convinceth us that the ſmalleſt deviation from the true worſhip of God ſeldom ſtops, until it has arrived at the utmoſt height of wickedneſs.

But the progreſs to this ſtate of depravity muſt have been ſlow, and not perfected in a few years, but in the revolution of many. And we ſhould do great injuſtice to the memory of the primitive Druids, not to ſuppoſe that they made as reſolute a ſtand againſt the increaſing deluge of impiety, as the unaſſiſted powers of man could do, and that many of them greatly fell, and expired under the ruins of that goodly ſyſtem which they could no longer ſupport.

Such was the ſtate of religion in this country when the Romans firſt landed here; and hiſtory ſhews that they made a more reſolute ſtand for

their religion, bad as it was, than they did fr their liberty.

The laſt effort that they made againſt the Romans in maintenance of their religion, was under the banner of the brave, but barbarous Boadicea, queen of the Iceni; which terminated in her ruin, and the general deſtruction of the Druidical prieſts, whom the Roman general Paulinus burned alive in the iſle of Angleſea in the ſame fires which they had prepared for their enemies, if they had fallen into their hands. That the greateſt part of the Druids were then deſtroyed is indiſputable, though there is reaſon to think that ſome of them remained for many years after; nor were their notions utterly eradicated, till the light of the Goſpel diſpelled that ignorance which had ſo long darkened the human underſtanding.

Stonehenge, ſituated near the ſummit of an eminence on Saliſbury Plain, is the moſt remarkable Druidical temple now in Britain, and was, we believe, the principal ſeat of their worſhip; and there is reaſon to think that the true religion was introduced into Britain ſoon after the converſion of St. Paul, when the Goſpel of Chriſt was preached to the heathen world. As to the account of William of Malmſbury, concerning the tranſlation of Joſeph of Arimathea to the church of Glaſtonbury, we ſhall paſs it over as a monkiſh fable, unworthy of refutation. But Euſebius, who was an inquiſitive writer, and Theodoret, a biſhop in the fifth century, agree that the Britons were converted to chriſtianity by St. Paul. And we learn from Tacitus that about

the

the ſixtieth year of the Chriſtian æra, Pomponia Græcina, wife of Aulus Plautius, the emperor Claudius's lieutenant in Britain, was accuſed of foreign ſuperſtition, (the term beſtowed upon the Chriſtian religion by the Romans.) There is reaſon likewiſe to believe that the Claudia, mentioned by St. Paul in his Epiſtles, is the ſame Britiſh lady celebrated by the poet Martial. The Apoſtle takes notice of Claudia and Pudens, and Martial names this very Pudens as the huſband of Claudia Rufina: nor do we think it an improbable conjecture that this Pudens is the perſon named in the inſcription on the temple of Minerva in Chicheſter, mentioned before.

As it does not appear that the chriſtians in Britain were moleſted in the exerciſe of their religion before the reign of Diocleſian, we may reaſonably conjecture that it ſoon became the prevailing religion of the Britons, who were noted for their innocence and docility: at which time a large ſhare of the general perſecution fell upon Britain; in which St. Alban ſuffered martyrdom, as did Aaron and Julius, and a great many others, as we are informed by the venerable Bede. This perſecution raged in the beginning of the fourth century, ſoon after which the Roman empire becoming chriſtian, that religion was re-eſtabliſhed here with greater ſplendor than before. At the council of Arles, which was held before the middle of the fourth century, three Britiſh biſhops ſubſcribed by the names of Eborius, Reſtitutus and Adelfius de Civitate Coloniæ Lindi, that is, York, London and Lincoln, according

according to biſhop Uſ[illegible] The Britiſh biſhops alſo were preſent at the council of Nice, Sardis and Ariminium. It may be worth remarking here that the three Britiſh biſhops, who aſſiſted at this laſt council, were obliged to accept of the emperor's allowance, not being able to defray the expence of their journey, and too conſcientious to levy contributions upon their brethren. The Chriſtian religion prevailed in Britain till towards the end of the fifth century, when both it, and it's profeſſors, were expelled hence by the victorious Saxons, who were Pagans, and gave themſelves very little trouble about religion. According to Gildas the hiſtorian, the Saxons burned to the ground all the churches from ſea to ſea, ſtained the altars with the blood of the prieſts, and maſſacred all who profeſſed the Chriſtian faith. Gildas appears to have been a good man; but as he was a Britiſh author, we ought to read his works with caution, as it was natural for him to be greatly prejudiced againſt the enemies of his country. About the year 597, Gregory the great, who then filled the papal chair, ſent one Auſtin or Auguſtin, a monk, attended by about forty others of the ſame order, to convert the Saxons to the Chriſtian faith; theſe landed in Kent in the iſle of Thanet; and after the converſion of king Ethelbert, were removed from thence to Canterbury. From thence the goſpel diffuſed itſelf through the greateſt part of England, but it does not appear that the South Saxons were converted before the reign of Adelwalch, as we have mentioned before.

It

It is moſt probable that the Cimbri, the original inhabitants, did not engage in the leaſt in trade; that they lived, remote from labour and care, upon what nature yielded ſpontaneouſly, and as they multiplied, migrated farther into the interior, and then the more remote parts of the iſland; that their ſtudies were directed towards the improvement of their underſtanding, and the meliorating of their minds, and very little towards thoſe arts which tend to embelliſh life indeed, but at the ſame time too ſurely ſap the foundation of innocence and happineſs.

Camden ſeems to intimate, that even in their time the Muſes had fixed their habitation at Oxford: he ſeems, however, to leave the matter in ſome doubt, and therefore it becomes not us to pretend to determine.* It is nevertheleſs certain that the poetry of ſome of the antient bards is conſiderably above mediocrity.

The Belgæ, who were a trading, active people, were the firſt, without all diſpute, who introduced commerce into theſe parts. They traded with the Phœnicians, Tyrians, and afterwards with the Carthaginians. In what articles they trafficked principally does not ſo clearly appear, nor is it very material in ſuch a tract as this to enquire.

Under the auſpices of the Romans the trade of Britain greatly increaſed, eſpecially in the mari-

* His words are, "Wiſe antiquity, (as we read in our Chronicles) did even in the Britiſh age conſecrate this place (Oxford) "to the Muſes; whom they tranſplanted hither, as to a more "fertile nurſery, from Greek-lade, now a ſmall town in Wiltſhire."

time parts; and we think it reaſonable to ſuppoſe full as much in Suſſex as in any part of the iſland, and perhaps more.

The Belgians, we believe, were likewiſe the firſt who introduced agriculture into Britain; but whether as an article of trade, before the coming of the Romans, is not eaſy to aſcertain. It is certain that this country never attained to it's perfection in cultivation till after the revolution, A. D. 1688, when an act paſſed (1ſt William and Mary) to grant a bounty on the exportation of corn, of 5s. per quarter of wheat, king's meaſure, when the price does not exceed 48s. per quarter; by which act the farmer was morally certain of carrying his grain to a good market, and therefore properly encouraged to clear the ground of that timber and coppice which had till that time been an uſeleſs burthen thereon.

There is no reaſon to think that the Belgian Britons were great encouragers of learning: their genius pointed only to war or commerce. The Romans indeed, when they firſt came here, were a civilized people; but as their errand was not to plant and cultivate the Belle Lettres in Britain, there is no proof of their having endeavoured to civilize the inhabitants by means of education. And we may venture to affirm, that from the time of the ſuppreſſion of the original Druids to the preaching of the goſpel here, both learning and good morals were at a very low ebb.

This divine ſyſtem, there can be no doubt, had it's effects on the minds of it's profeſſors here, in humanizing their morals and civilizing their

their manners; but all theſe advantages were ſoon loſt when the Saxons made themſelves maſters of England. It has been ſaid before that theſe gave themſelves very little concern about religion; though it muſt be owned that they were not entirely without it. The gods they worſhipped moſt were Wooden, (or Mars) whoſe ſacrifices were men, and the day conſecrated to him was the fourth day of the week, which we to this day call Wedneſday; and Jupiter under the name of Thor, to whom the fifth day of the week was conſecrated, which we call Thurſday, and the Latins, Dies Jovis: the ſixth day they conſecrated to Venus, which they called Frea and Frico, from whence we call that day Friday; as Tueſday is derived from Tuiſco, the founder of the German nation. In the month of April they worſhipped Eaſter, from whence, perhaps, we call the Paſchal Feaſt, Eaſter. Tacitus ſays, they alſo worſhipped Herthus, (their mother Earth) "as believing that "ſhe intereſted herſelf in the affairs of men and "nations."

In order to foretel the events of war, they uſed to take a captive of the nations againſt which their deſign was, and oblige him to fight a duel with one of their own nation, taken by lot; each was to fight with the arms of his country; and from the iſſue of this combat they concluded which ſide would prove victorious.

When chriſtianity was firſt preached to the Anglo-Saxons, it is certain that the fountain from whence it immediately proceeded (Rome) began to be corrupted; yet not to ſo great a

degree, but that it might have produced more ſalutary effects in theſe parts, if the firſt miſſionaries had not endeavoured to make the ſupremacy of the Romiſh biſhop an article of the religion they came to propagate. The ſubſequent encroachments of that ſee upon the Engliſh church, and the baneful influences thereof, which became every day more and more corrupt, upon the morals of both the clergy and laity of England, were, no doubt, the principal cauſes that the manners of our anceſtors were civilized ſo ſlowly. Alfred the Great, who finiſhed his glorious reign, A. D. 897, complained "that from the "Humber to the Thames there was not one "prieſt who perfectly underſtood the divine ſer-"vice: nor from the Thames to the ſea, could "there one be found capable of tranſlating the "eaſieſt Latin book."

It is however certain that before this time, that is about the year 806, the Muſes were reſtored to Oxford, (from whence they had ſuffered a long exile) under the auſpices of king Elfred; where, according to the annals of the monaſtery of Wincheſter, were taught grammar, arithmetic, geometry, logic, philoſophy and divinity. But their divinity, which was the ſcholaſtic divinity, was contaminated by the prevailing ſuperſtition of the times; and their philoſophy neither did, nor dared, under the terror of the papal trident, to inveſtigate the truth; but evaporated in uſeleſs metaphyſics, that deluſive ſcience (as it is called) which led its votaries into inextricable labyrinths of error, and at laſt plunged

happy effects whereby Great-Britain has been enlightened, poliſhed and become free.

OF THE PRESENT STATE OF THE CITY.

THE ſcite of Chicheſter is a gentle elevation, of which the croſs is nearly in the center. The Lavant, forming here a ſemi-circle, encompaſſes it on part of the eaſt ſide, the whole of the ſouth, and the greateſt part of the weſt. From the croſs proceed four ſtreets at right angles, whoſe direction is towards the four cardinal points of the compaſs, from which each of them is named.

The city is ſurrounded by a ſtone wall, in which, till lately, were four gates opening into the four principal ſtreets: but three of theſe gates were taken down about ten years ago, in order both to enlarge the proſpect, and the circulation of air: the other, the Eaſt Gate, was not pulled down till A. D. 1783, becauſe it ſupported the city goal, which is now built on the ſouth ſide of the ſtreet where the gate formerly ſtood. The ſtreets are broad, airy, and well paved; having in every ſtreet and lane a pavement of flat ſtones for the convenience of foot paſſengers. We have been informed that formerly a perſon might have ſtood at the croſs, and had a perfect view of the four gates; but ſeveral buildings having been ſince erected in the North Street, that uniformity is now loſt: the South,

Eaſt

East and West Streets, are ſtill to be ſeen from thence, but the North cannot.

The guildhall is a ſpacious antient building, but by no means magnificent, and being ſituated in an obſcure part of the city, does not attract the attention of a traveller.

The council chamber is over the market houſe: It ſtands upon pillars of the Tuſcan order, and is a very neat, elegant building. Here the gentlemen of the corporation meet to tranſact their public buſineſs.

Adjoining to the council chamber is the aſſembly room, which was built by ſubſcription a year or two ago, and is a very elegant, ſpacious, well-pitched room. The aſſembly is held every fortnight during the winter ſeaſon, and is honoured by the attendance of perſons of the firſt rank.

There are within the walls ſix pariſh churches: St. Peter the Great, (which is within the cathedral,) St. Peter the Leſs, St. Olave's, St. Martin's, St. Andrew's, and All Saints. Without the Eaſt Gate is a church dedicated to St. Pancraſs; and without the Weſt Gate is the pariſh of St. Bartholomew, which has only a burying ground, the church having been entirely demoliſhed, together with that of St. Pancraſs, without Eaſt Gate, A. D. 1642, when the city was beſieged and taken by Sir William Waller.

There is alſo a chapel in St. Martin's Lane, dedicated to the Virgin Mary. This was formerly a nunnery, founded by William, dean of Chicheſter, in the reign of Henry II. It is now converted into an hoſpital, under the patronage of

of the dean and chapter, having ſeveral valuable eſtates held under it. It contains ſix poor women and two poor men; of whom five have a maintenance of two ſhillings a week, a cord of wood yearly, &c. each, and a ſmall moiety of the fines as they fall; the other three have only houſe-room, and a ſhare of the rent of the garden belonging to the hoſpital. It has a very neat chapel in it, where the morning and evening prayers of the church are read every day, Sundays and holidays excepted.

Juſt without the North Gate ſtands the workhouſe of the city; the pariſhes of which were united by act of parliament, A. D. 1753; ſince which time the poor are maintained here under the management of thirty guardians, who are incorporated by the ſaid act, and are choſen annually at Eaſter by the reſpective pariſhes.

The guardians meet at the workhouſe the firſt Monday in every month, for the management of the houſe, fixing the rates for the ſupport of the poor, &c. The management of the lamps of the city is alſo under their direction.

Some years ago Mr. Hardham, a tobacconiſt in London, a native of Chicheſter, by his will left twenty thouſand pounds to certain truſtees, the intereſt whereof is to be paid annually for ever to the corporation of guardians for the time being, for the ſupport of the poor.

The theatre ſtands at the lower end of the South Street. The outſide has but a mean appearance, but within it is roomy and moderately neat. The company

company which performs here is ſuperior to wha
is uſually ſeen in the country.

The cuſtom houſe is near St. Martin's Square
where the duties on goods imported into the port
of Chicheſter are paid.

The biſhop's palace is a large, and not ineli-
gant building. The gardens are ſpacious, and
laid out with great taſte and judgment. In them
is a fine bowling green, where, by the permiſſion
of the biſhop, the gentlemen of the city reſort
during the ſummer ſeaſon. The palace was re-
built A. D. 1727, when ſeveral coins were found
by the workmen, together with a curious pave-
ment; from this it appears plainly to have been a
Roman ſtation. The revenues of the biſhop are
perhaps not ſo great as they were formerly, tho'
ſtill conſiderable.

The cathedral church, which is built in the
form of a croſs, on the ſcite where the church of
St. Peter the Great ſtood before the ſee was re-
moved from Selſea, is dedicated to the Holy Tri-
nity, and though not a large, is a very elegant
Gothic ſtructure. The ſpire is a very curious
piece of workmanſhip, ſomething more than three
hundred feet in height. About ſixty two or ſixty
three years ago it was ſtruck by lightning, when
ſeveral large ſtones were driven from it with great
force; particularly one which weighed nearly
three quarters of an hundred weight was thrown
over the houſes in the Weſt ſtreet, and fell on the
premiſes of a Mr. Garrick, now in the poſſeſſion
of Mr. Joſeph Baker, ſurgeon, without doing any
damage. It was imagined the ſpire muſt have
fallen,

MVSEVM
BRITAN
NICVM